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STONE GIANTS.—The tradition of the Stone Giants is known among the Onondagas as well as the other New York Iroquois. I have always connected it with their first knowledge of mail-clad Europeans. They were invulnerable, and came from the south. Oddly enough, the old Onondaga tradition pointed out the place of their destruction by the Great Spirit, near the spot where the Cardiff Giant was "found."—*W. M. Beauchamp.*

ONONDAGA METAPHOR.—A large part of Zeisberger's Onondaga dictionary is composed of Mohawk words, and he compounded words and phrases which he supposed would be useful in the proposed translations. "To inflame the heart with love" might have been one of these. It was Mr. P. S. du Ponceau who made the note, "It is curious that 'hearts' and 'flames' should be used by the savages, as by us, to express the passion of love." I do not understand on what the annotator founded this, failing to find anything of the kind in Zeisberger's grammar or dictionary. Being at the Onondaga Reservation yesterday, I asked if such an expression or idea was known there. Nothing like it had ever been known, nor did they have any like phrase for anger. Of the two words quoted, Zeisberger renders *schungara* as "somebody," and *aweriachsa* as "heart." The word to love is quite different. *Ah-weh-ah-sa* is the present Onondaga form for heart.—*W. M. Beauchamp.*

WHITE DOG FEAST.—In citing authorities on this I failed to give one of the best, that of the Rev. Jedediah Horsford, in the "History of Livingston County, N. Y." Mr. Horsford went to Squakie Hill, in the Genesee valley, to teach Indian children there in 1815. The parents called him *Ga-ya-dos-hah sha-go-yas-da-ni*, "He teaches them books." He left an account of the feast which he attended, and which began February 7, 1816. It is important, because these Indians are reputed a remnant of the Eries, adopted by the Senecas. His son, Prof. E. N. Horsford, sent me an account of the snow snakes which he used in company with the Indian boys, just as I had been comparing the Seneca and Onondaga snow snakes. His recollection of the former was remarkably clear and correct.—*W. M. Beauchamp.*

ONONDAGA NAMES OF MONTHS.—An Indian friend recently gave me the old Onondaga names of the months, which were likely to be lost, and which he wished to have preserved. In Loskiel's "Moravian Missions" is an account of the Delaware months, but he does not give the Indian words, and commences with the spring. In Pennsylvania, of course, the season is earlier. Because they caught shad in March the Delawares called that the shad-fish month. April was the planting month, and May the time for hoeing Indian corn. June was the month when the deer became red; July, the time for hilling corn. In August the corn was in the milk, and from this the month had a name. September was the first month of autumn, October the harvest month, and November the month for hunting. December was the time when the bucks cast their horns; January, the squirrel month, or the time when chipmunks came out of their holes; and February the